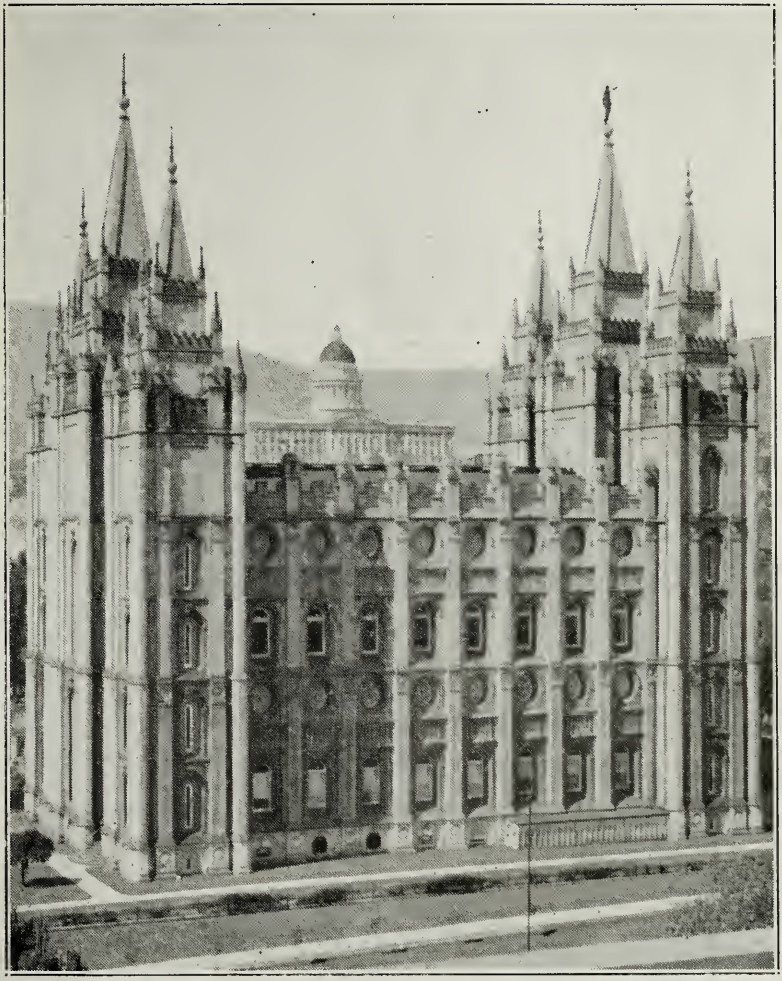
Millennial Star



Vol. 104, No. 35 Thursday, August 27, 1942

POETRY

THE GRAVES OF A HOUSEHOLD.

They grew in beauty side by side,
They filled one home with glee,
Their graves are severed far and wide,
By mount, and stream, and sea.
The same fond mother bent at night
O'er each fair sleeping brow,
She had each folded flower in sight,
Where are those dreamers now?

One midst the forest of the West,
By a dark stream is laid;
The Indian knows his place of rest
Far in the cedar's shade.
The sea, the blue lone sea hath one,
He lies where pearls lie deep,
He was the loved of all, yet none
O'er his low bed may weep.

One sleeps where southern vines are drest
Above the noble slain;
He wrapt his colours round his breast
On a blood-red field in Spain.
And one, o'er her the myrtle showers
Its leaves, by soft winds fanned;
She faded midst Italian flowers,
The last of that bright band.

And, parted thus, they rest—who played
Beneath the same green tree,
Whose voices mingled as they prayed
Around one parent knee!
They that with smiles lit up the hall,
And cheered with song the hearth
Alas for love, if thou wert all,
And nought beyond, on earth!

—Felicia Hemans

THOUGHT FOR THE WEEK:

When drink is at the wheel, death is on the road.

—Submitted by Brother Albert Woodruff.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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And surely every man must repent or suffer, for I, God, am endless; wherefore, I revoke not the judgment which I shall pass, but woes shall go forth, weeping, wailing and gnashing of teeth, yea, to those who are found on my left hand. Nevertheless it is not written that there shall be no end to this torment, but it is written endless torment.

—Doctrine and Covenants, Section 19.

★

CENSURE, SAYS THE INGENIOUS AUTHOR, IS THE TAX A MAN PAYS TO THE PUBLIC FOR BEING EMINENT. IT IS A FOLLY FOR AN EMINENT MAN TO THINK OF ESCAPING IT, AND A WEAKNESS TO BE AFFECTED BY IT. ALL THE ILLUSTRIOUS PERSONS OF ANTIQUITY, AND, INDEED, OF EVERY AGE IN THE WORLD, HAVE PASSED THROUGH THIS FIERY PERSECUTION. THERE IS NO DEFENCE AGAINST REPROACH BUT OBSCURITY; IT IS A KIND OF CONCOMITANT TO GREATNESS, AS SATIRES AND INVECTIVES WERE AN ESSENTIAL PART OF A ROMAN TRIUMPH.

—Addison.

★

THIS WEEK'S COVER

THE HOUSE OF THE LORD.

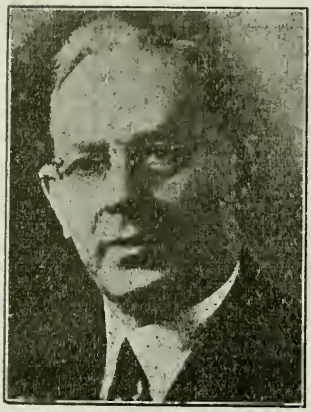
Where they who have died without entering into the saving ordinances on earth can receive that blessing that their eternal progress might not be delayed.

The Necessity Of Working On Our Own Lineage

CONDENSED from address delivered at the Saturday afternoon session of the 112th Annual General Conference, April 4th, 1942, in the Assembly Hall.

By ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve



Elder Joseph Fielding Smith

IN His justice the Lord grants every man an opportunity of salvation. If he does not get that opportunity here, provision is made for him to hear and accept, if he will, the gospel in the spirit world. We are not going to save—perhaps I ought to say exalt, because usually when we use that term salvation we mean exaltation—we are not going to exalt all the inhabitants of this earth, and they are not all going to find a place in the celestial kingdom of God—very few in fact of the great mass of humanity will reach exaltation. We reach that conclusion based upon the words of the prophets and the words of our Saviour Himself:

"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matthew 7: 13-14.

Now destruction means, as I understand it, banishment, or to be shut out of the kingdom of God and have to dwell somewhere else.

It is our opportunity in this dispensation, and our privilege and duty to spend our time in searching out our dead. We are of the house of Israel. We learn that through revelation, and that being true, then we reach the conclusion unless we have been adopted through the gospel and were gentiles, that our ancestors were also of the house of Israel. In other words, the promise made to Abraham that through the scattering of his seed all nations would be blessed, has been fulfilled, and our lineage has come down generation after generation through the loins of Abraham and the loins of Israel. Therefore our fathers are more likely to receive the gospel if they did not hear it in this life, to receive it in the spirit world, than are those whose descendants are not in the Church, and who refused to receive the gospel here. It seems to me this is a logical conclusion.

Now, some members of the Church have wondered just what was meant by the words of the Prophet, that we without our dead could not be made perfect. Will not a man who keeps the commandments of the Lord, who is faithful and true so far as he himself is concerned, receive perfection? Yes, provided his worthy dead also receive the same privileges, because

there must be a family organization, a family unit, and each generation must be linked to the chain that goes before in order to bring perfection in family organization. Thus eventually we will be one large family with Adam at the head. Michael, the archangel, presiding over his posterity, according to that which is written in the Scriptures. This he will do under the direction of the Holy One of Israel, for so it is revealed in the Scriptures:

"That you may come up unto the crown prepared for you and be made ruler over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman; who hath appointed Michael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life.

I think we ought to get that clearly in our minds because there are those who are trying to stir up trouble among the Latter-day Saints today by teaching doctrines that are not in accordance with the revelations of the Lord, and maintaining that Authorities of the Church who have gone before taught doctrines which they did not teach. So we must have it understood clearly that while Adam will preside over his posterity as Michael, the prince, and as he will hold the keys of salvation, as he does, all of that will be under the direction of Jesus Christ, the Holy One of Israel, for Christ is greater than Adam.

We are taught in the gospel of Jesus Christ that the family organization will be, so far as celestial exaltation is concerned, one that is complete, an organization linked from father and mother and children of one generation to the father and mother and children of the next generation, and thus expanding and spreading out down to the end of time. If we fail to do the work, therefore, in the temples for our dead, you see our links in this chain—genealogical chain—will be broken, we will have to stand aside at least until that is remedied. We could not be made perfect in this organization unless we are brought in by this selective or sealing power, and if we have failed to do the work for those of our line, who have gone before, we will stand aside until somebody comes along who will do it for us; and if we have had the opportunity and have failed to do it, then naturally we would be under condemnation, and I think all through eternity we would regret the fact that we had failed to do the thing that was placed before us to do and which was our duty to accomplish in the salvation of the children of men.

Another thing that I would like to say: Some of us get so enthusiastic over this temple work that we are not willing to abide by the rules and the regulations, and to confine ourselves to our own line, but we want to spread out into the other fellow's line, and we want to do the work because we readily find names that belong to somebody else, and that method of work for the dead is not permissible. It is all right to help others do their work, if we do that with proper consent, but each family group is entitled to do the work for their particular line.

One more thought in regard to this work of salvation: A great many people are very anxious to do work for friends, and

this thing has been carried to an extreme. We do not need to worry ourselves very much about friends A man came to me a few days ago and presented two lists and said he wanted to do the work for these people because they were his friends. The oldest man of the group was born in 1710, and his children were born between 1730 and 1740, yet he called them his friends. Now we should confine our activities to our own line. If there is a good reason for doing the work for somebody who had befriended us, somebody who would have accepted the gospel but did not have the opportunity and who has no relatives in the Church, that is a different matter, and we may be privileged to do the work, but we need not be over-anxious to work for those not of our own lineage whom we list as friends.

The Lord has explained to us very clearly in the revelations what salvation means. He has pointed out in one of these revelations—Section 76, which is known to us as The Vision—very clearly who shall enter the celestial kingdom. He has pointed out who shall enter the terrestrial kingdom, and who shall enter the telestial kingdom. These are three great kingdoms into which mankind will go; there will be some few exceptions. The sons of perdition are those who have had a knowledge of the truth, have known that Jesus Christ was the Son of God, have had the testimony of the Spirit of the Lord, the Holy Ghost, and these things have all been revealed so that they know they are true; and then they turn against them and fight them knowingly. Sons of Perdition are to be cast out with the devil and his angels into outer darkness. Into the telestial kingdom will go, according to that which is written here in this revelation, the vicious, the unclean, the ungodly.

"These are they who say they are some of one and some of another—some of Christ and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch;

"But received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant.

"Last of all, these all are they who will not be gathered with the saints, to be caught up into the church of the Firstborn, and received into the cloud.

"These are they who are liars, and sorcerers, the adulterers, and whoremongers, and whosoever loves and makes a lie.

"These are they who suffer the wrath of God on earth.

"These are they who suffer the vengeance of eternal fire.

"These are they who are cast down to hell and suffer the wrath of Almighty God, until the fulness of times, when Christ shall have subdued all enemies under his feet and shall have perfected his work. . . ."—Doctrine and Covenants 76: 100-106.

The Lord says even of this class, the liars, and the unclean, they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared; and they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end. Of course, the Lord is going to make them His servants in the world to which they go; in that telestial world they will become servants.

They who enter into the terrestrial kingdom, the one higher than the telestial, are the honourable men—the honest, the

(Continued on page 560)

For The Young Folk

OASIS IN THE WILDERNESS.

OH! how the Israelites rejoiced when the Lord delivered them from the hands of the pursuing Egyptians. Their joy was so great; it could not be expressed to the full, even by playing music or singing psalms of praise and dancing.

After a good time had been spent in celebrations, it became necessary for the camp to move a little further onwards. Soon they reached a place called Marah, so named because all the water had a very bitter taste. So bitter was the water, no one could drink. In spite of all the praise which had been offered to the Lord, when everybody grew very thirsty and had nothing to drink, all the people complained bitterly.

When people have just witnessed a miracle which benefits them, they praise the name of the Lord and rejoice. As soon as things go wrong, on the other hand, they are full of complaints. In those days, whenever anything went wrong, the Children of Israel blamed Moses. Sometimes they must have worried him so much that in despair he called unto the Lord for help. On this occasion, after praying for guidance, Moses was shown a certain tree. When this was cast into the waters they became sweet and nice. so that the people were able to quench their thirst. Then, of course, all grumbles and complaints were turned, once more, into praise.

Then the Lord promised the Children of Israel if they would hearken unto His voice, keeping all His laws and commandments, none of the plagues which had descended upon the Egyptians would ever come upon them, and they would always be a blessed people. As we follow their history, though, we will learn whether or not the Israelites were able to remember the words of the Lord.

After a while the people came to a very pleasant oasis in the wilderness called Elim, where there were twelve wells of lovely pure water, and seventy palm trees. This spot was so pleasant and cool, the Israelites camped for a while, in order to rest from their journey and gain strength for future travels.

* * * * *

In your daily walks of life,
Ne'er seek trouble, quarrels, strife;
Always work with all your might,
Conquering evil, doing right.

—E. M. T.

The Fulness Of Times

(Continued from Vol. 104, No. 33; Thursday, August 13, 1942.)

WORDS WHICH HAVE SLUMBERED

EPISODE 7. SCENE I.

NARRATIVE.

Leaving the Grove, Joseph went into the woods and, finding a hollow birch log, carefully concealed the plates inside. Returning to the waggon, he and Emma went back to the house. In a few days Joseph's brother, Hyrum, produced a stout chest, and Joseph went secretely and brought the book of gold plates to the house, and locked it up. But in some strange manner the news of the discovery leaked out. Soon the whole town were talking of it, and men with evil or selfish intent schemed to gain possession of what they called the "Gold Bible." One day a group of exasperated "seekers" gathered to make a final effort.

Mr. Turner: All I've got to say is this. If you mean to stop all this talk, and prevent righteous persons from sinning against their own religion, get this Gold Bible that Joe Smith claims to have, and destroy it.

Crowd: Aye! Aye! Yes! That's right!

Wedley Stump: It's all very well, Mr. Turner, but how are you going to get it? We've hunted all over the Smith property and found nothing. Some of the boys got into the house, but no hiding place for the book was discovered. Can't you give us something definite?

Mr. Turner: Just a moment, Wedley. Mr. Cooper's been doing a little investigating, and he'll tell you what he's found out.

Mr. Cooper: Alright, but I'll tell you one thing. It's no use to look for that book in the Smith property, because it isn't there.

Mr. Turner: Then where is it? Now tell what you know.

Mr. Cooper: Persons who can see things we can't see have told me that the book is in a chest in the deserted Cooper's shop right across the road from the third house, and we'll get it if we have to tear down the building. We will put an end to this nonsense about prophecies and angels and gold books. We'll get that book ourselves and do away with it. That'll make him talk about being favoured of God. Now, bring the lanterns and axes, we'll visit the Cooper's shop and see what we can find.

So the Cooper's shop is raided, but—

Wedley Stump: Well, we seem to have looked everywhere, boys.

Mr. Cooper: That old book must be here in this Cooper's shop.

Mr. Turner: We've been into every nook and cranny. There is no chest here. Here's the loft, but there's nothing but flax there.

Mr. Cooper: This floor looks like its been disturbed of late; what do you think?

Mr. Turner: Aye . . . It certainly does. I wouldn't be surprised if the chest was under it. Get it cleared boys, and find out.

(The crowd is jubilant at the thought of being hot on the scent.)

Mr. Turner: What did I tell yer? The chest is under the floor. Bring the lantern nearer. Yer see?

(The crowd is at fever pitch like a pack of wolves about to claim its prey.)

Wedley Stump: It's a new chest, too. 'Taint been there long.

Mr. Turner: Ha! Haul it out and let's have a look at it.

(The chest is hauled to the floor.)

Mr. Turner: Here, try and break it open. We've got to get that book out.

Wedley Stump: Ha! Here we are. Ha! It's open! Haaaaa!

Mr. Turner (impatiently): Well! Where's the Gold Book?

Mr. Turner: It's not here. The chest is empty!

SCENE II.

NARRATIVE.

The sacred record was safe. Knowing the forces which were at work, and settling the possibility of the mob seeking out the Cooper's shop as a place of search, Joseph nad removed the Book of Golden Plates and other sacred things from tne chest and hidden them among the sheaves of flax in the roof of the shop. Here the searchers did not look, and the sacred record remained undiscovered. However, realising that if he remained in Palmyra he would be given no peace in which to start a translation of the historic plates, Joseph sent for Emma's brother, Alva, to come to Palmyra and drive them to Harmony, Emma's former home. Alva came, but Joseph found he lacked the funds necessary for them to make the trip. But one wintry day, when he and Alva were together in the store in Palmyra—

Alva Hale: It's going to get colder, Joseph, as the month advances. I wish that you and Emma were ready now to start for Harmony. How long do you think it will be before we can get going?

Joseph Smith: It depends upon Divine intervention, Alva. You know, the poor are the special children. To them He gives a richness of faith, which the worldly rich seldom receive. I have that faith, Alva, we shall start for Harmony soon enough, never fear of that. The means will be provided.

Alva Hale: If you're not ready in a few days, Joseph, I shall have to go back without you.

Joseph Smith: There is no need of that, Alva, but your lack of faith is all too evident. You are looking only at the fact that I have no money for the trip, but you overlook another fact, the fact that I have the possibility of getting it.

Alva Hale: But from where, Joseph?

Joseph Smith: From the Lord. Do you suppose that now that I have been selected to bring this message of light, that God will not see to it that I have the means to do so.

Alva Hale: Well! it's certain you cannot work here in Palmyra. Perhaps in Harmony you'll have peace. All I wish is that we were on our way. Who is the man who just came in, who is looking at us?

Joseph Smith: Why, that is Martin Harris, a neighbour. (Raising his voice): Mr. Harris! Over here, Mr. Harris.

Martin Harris: Why, how do you do, Mr. Smith. You're just the man I've been looking for.

Joseph Smith: Then I'm glad you've found me. Mr. Harris, this is Alva Hale, my brother-in-law.

Martin Harris: How do you do, Mr. Hale.

The Latter-Day Saints' "Millennial Star"

THURSDAY, AUGUST 27, 1942

EDITORIAL

On Matters Of Current Importance

QUITE a number of our members have asked this question: Is Cocoa against the Word of Wisdom? In the strictest sense, Yes. Any food or beverage that contains injurious substances is against the Word of Wisdom.

Dr. John A. Widtsoe, in his book "The Word of Wisdom," writes:

"The most common of the substances similar to caffeine widely distributed in nature and largely used by man, are the products of the cocoa bean—chocolate and cocoa. The cocoa bean contains about 50 per cent of fat and varying amounts up to 3 per cent of the substance theobromine, a near relative of caffeine. Theobromine acts upon the body, especially upon the kidneys, very much as does caffeine. While it does not have as strong an effect upon the central nervous system, it is more irritating to the kidneys. Chocolate also contains considerable fat which has food value, but which sometimes is a combination too rich for weak digestions. Chocolate contains less theobromine than cocoa, and chocolate candy still less. However, the accompanying concentrated sugary preparations used excessively, are a menace to human health."

The writer has read of certain brands of cocoa containing arsenic, added to improve the aroma of the beverage.

At the present time, when food is rationed and the proper balanced diet is not always obtainable, it is recommended that cocoa should not be drank.

Cereal drinks are recommended. Mix three cups of bran with one cup of black treacle; bake in the oven until almost black, then, while still warm, grind fine and store in airtight tins. Use like "Postum." "Kellog's Bran" mixed with treacle makes also excellent beverage.

If cocoa must be used in the absence of other safe drinks, then use it very sparingly. Measure milk and water into saucepan, add cocoa and boil. In this manner the cocoa is rendered less harmless. Roasted barley mixed with small amount of black treacle or molasses is another wholesome beverage.

FULL TIME MISSION AS A MEANS TO BETTER HEALTH AND A HOLIDAY.

In the British Mission today there are one or two Missionaries nearly 60 years old. They are having the time of their lives. They are most successful in the field of tracting, selling literature and preaching with conviction and experience the principles of the Restored Gospel.

What do you think of it, Latter-day Saints? Fathers, mothers, grandparents. Most of you perhaps have never thought of being Missionaries; some of you have wished that you were young to go on Missions. The most successful Missionaries have been the people of maturity. Why not consider going on, say, a three or six months' Mission. Your health will improve, you will look younger, happier and satisfied that you have been a Missionary—an Ambassador of the Lord.

Under the hands of the Priesthood of God you will be set apart for your Mission; receive the blessings and promises necessary for the fulfilment of your sacred duties, and the Comforter will be your daily companion. You will not want to go back after three or six months.

The largest number of "Stars" sold and the highest hours of tracting done during the month of June goes to two Lady Missionaries—the oldest in the Field—one nearly 50 and the other almost 60.

Going on a full time Mission is like undertaking a trip around the world—you can only do it once in your life time. As to means, it will cost you approximately 30s. a week to support yourself. If you have any life savings, you could not make a better investment than to use them in the service of the Lord, who will return to you, "tenfold," and in some cases "even an hundredfold."

Ask the Sisters who have been on Missions—those who labour now—they will tell you that "it has been (or is) their happiest time spiritually, physically and mentally."

If you are willing to go on a Mission, make it a matter of earnest prayer; see your Branch President; think what you can do yourself, and when you have done all that lies in your power the Lord will open the way before you and accept your services.

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul."—Doctrine and Covenants 4: 4.

A. M. Cannon

Alva Hale: How do you do, sir.

Martin Harris: Mr. Smith, I have heard about you and your new work. I want to say right here that I believe in you. Here, Mr. Smith, is fifty dollars. I give this to you to do the Lord's work.

Joseph Smith: Why, that is generous of you, Mr. Harris. But I can't accept it, I have no immediate way of paying you back.

Martin Harris: I . . . I do not ask you to pay me back, Mr. Smith.

Joseph Smith: Then I shall ask you to take my note. Mr. Hale here, I believe, will sign it for me.

Alva Hale: Yes, I will sign it.

Martin Harris: I told you, Mr. Smith, that I was giving you this money, for the Lord's work. I want to see you translate that book they say you have. Also I want to hear more of your teachings. Use the money in furthering God's work is all I ask. Here, take it.

Joseph Smith: Thank you, Master Harris. You shall be repaid.

Martin Harris: I want no pay, gentlemen: I have only done my duty, good day.

Joseph Smith: You see, Alva, my faith has been rewarded. We start for Harmony at once.

(To be continued)

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Movements Of Missionaries

RELEASES

Elder Sylvester Hubert Dale was honourably released on the 9th August, 1942, and has returned to his home in Castleton, Rochdale. Five months of his six months' Mission have been spent in the Norwich District.

Sister Ivy Woodhead was honourably released on the 13th August, 1942, and has returned to her home in Rochdale. Eleven months of her 15 months' Mission have been spent in the Mission Office as Mission Secretary.

Sister Hilda Mary Woodford was honourably released on the 16th August, 1942. During her six months' Mission she has laboured in the Mission Office as Secretary to the Genealogical Board.

TRANSFERS.

Elder Albert H. Willmott was transferred from the Hull to the Leeds District on the 13th August, 1942.

Sister Lilian S. Burton was transferred from the Manchester to the Sheffield District on the 14th August, 1942.

APPOINTMENTS.

Elder Geo. A. H. Evans was appointed Assistant Editor of the "Millennial Star" on 6th August, 1942.

Sister Edna Gardner was appointed Mission Secretary on 13th August, 1942.

Sister Grace Gent was appointed Bookstore Manager on 8th August, 1942.

London District Annual Conference

Held on Saturday and Sunday, August 15th and 16th, 1942.
At our Chapel, 149 Nightingale Lane, London, S.W.12.

The Conference commenced on Saturday at 6.45 p.m. with a presentation of coloured slide films—"In the Top of the Mountains" and "Historic Highlights of Mormonism." Elder Arthur J. Fisher lectured on these two films. The 1-Act Play, "Conversion," was then presented by the members of the South London M.I.A. in a very able manner. A gathering of approximately 65 members and friends enjoyed the programme very much.

Sunday Conference began at 10.0 a.m. with a Sacrament and Testimony Service. President A. K. Anastasiou presided over the entire proceedings. District President Wm. O. Chipping conducted and welcomed the authorities and Saints. After the opening exercises and the Sacrament, 17 members bore inspiring testimonies.

The first general session commenced at 11.0 a.m., conducted by District President Wm. O. Chipping, who welcomed the congregation and introduced the subject of the Conference—"Pre-existent, Present and Future Life." After the opening exercises, the playlet, "Life's Meaning," was presented by the children and members of two Sunday Schools of the London District. Evreyone was very much impressed by the acting, presentation and the singing of those who took part in it. Sister Marie W. Anastasiou supervised the production. Elder Geo. A. H. Evans was the first speaker, on "Pre-existence." Sister Hilda Woodford, a Lady Missionary, spoke on the subject of "Council in Heaven, the Fall of Lucifer, and the Consequences of his Disobedience." She bore her testimony on the conclusion of her six month's Mission. Sister Alice Bickerstaff rendered a sacred solo, "The Lord's Prayer." Elder George H. Bailey, First Counsellor in the Mission Presidency, addressed the congregation on the subject of "Pre-existence," and especially Present Life and our responsibilities as Latter-day Saints." His address was punctuated with testimonies of his own experience and everyone felt the spirit of his address and benefitted by it very much. Attendance 134.

At 1.25 p.m. the Mission Presidency met with the District and Branch Presidents and Counsellors to receive reports. Very encouraging details were submitted. The Mission Progress Programme was discussed in some detail and counsel and advice was given to the Priesthood presiding over the District and Branches.

The second session commenced at 2.40 p.m., conducted by Elder George F. Poole, Second Counsellor in the District Presidency. After the opening exercises, he spoke briefly on the subject of the "Second Estate," and bore very eloquent testimony and gave personal experiences of his own faith on the one hand and disobedience and punishment on the other, which led him to be firmly grounded in the faith of the restored Gospel. District Clerk Elder. W. Taylor Smith then presented the names of the General, Mission and District authorities, which were unanimously sustained by the congregation. District President Wm. O. Chipping then presented the London District yearly statistics: Ordinations to the Priesthood, 15—comprising 4 Deacons, 1 Teacher, 1 Priest, and 9 Elders; Blessings of children, 13; Baptisms and Confirmations, 11. President Chipping also remarked that the Tithing position was better than at the corresponding period last year, that all Branches were self-supporting financially, and that the general condition of the Branches individually, and the District as a whole, was improving. Lady Missionary Edna Gardner addressed the congregation on the subject of the "Second Estate—the Ushering in of the Dispensation of the Fulness of Times." Lady Missionary Joyce Gittins followed her with a presentation of the Plan of Salvation—The First Four Principles. Sister Diane K. Anastasiou sang "O my Father." Elder James R. Cunningham, Second Counsellor in the Mission Presidency, then addressed the congregation and spoke very convincingly and logically upon the advantages and blessings that Latter-day Saints will be entitled to if they obey intelligently and faithfully the principles of the Gospel in our Second Estate. The session separated into two groups—Priesthood and Relief Society—under the direction of President and Sister Anastasiou. In the Priesthood there were present: 1 Seventy; 37 Elders; 4 Teachers; 5 Deacons; and 2 members. Several questions and problems were dealt with. 41 signified of being full tithe payers and 39 observers of the Word of Wisdom. President Anastasiou finally addressed the Priesthood mem-

bers, encouraging them to prepare for the day when we may gather to Zion and go into the Temples of the Lord and, in the meantime, build up the Branches of the British Mission through faithful and diligent service and sacrifice. The Relief Society meeting was under the direction of Sister Marie W. Anastasiou, President of the Relief Society of the British Mission. Each of the Branches represented gave their reports. Sister Marjorie McCormick, Relief Society Historian, was called upon to speak about her phase of the work, and Sister Helen Poole also spoke. Sister Marie W. Anastasiou was the final speaker, stressing the importance of the Relief Society Slogan, "Charity Never Faileth." Total attendance in the afternoon session, 150.

The final session convened at 6.10 p.m. The chapel was filled to capacity. After the opening exercises, District President Wm. O. Chipping again welcomed the congregation and called upon Elder Ralph S. Mount, who spoke upon "Fore-ordination and Election." President and Sister Anastasiou rendered a sacred duet, "The Peace of God." Then Sister Anastasiou addressed the congregation on the subject of "Charity," and related two experiences showing the wisdom of Charity of mind and heart towards our brothers and sisters. After congregational singing, President A. K. Anastasiou finally addressed the Conference. "Man Lives Forever" was the address of the President, who dwelt upon our relationship in the Pre-existent Life, our Continuity of Priesthood and Lineal Descent in this Life, and our Future Exaltation in the Celestial Kingdom through compliance and obedience to the principles of the restored Gospel. Administration was given to several members under the hands of the Priesthood at the close of the meeting. Total attendance, 168.

Sister Ann M. Bickerstaff, Relief Society Supervisor, was responsible for refreshments served during the day.

Throughout the sessions the Priesthood participated in the opening and closing prayers. Everyone who contributed towards the success of the London District Conference was heartily commended by President Wm. O. Chipping. The beautiful weather and the amenities of the chapel helped much to make this Conference an occasion of happy re-union for the Saints of the London and other Districts from other parts of the country. This Conference shall long be remembered for its great outpourings of the Spirit of the Lord.

—A. K. A.

District Activities

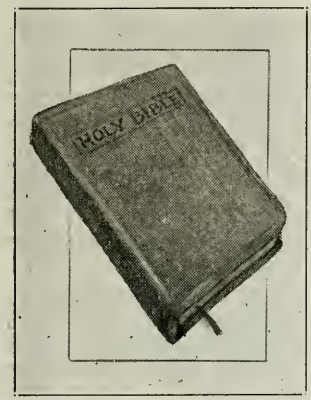
London

A "Welcome Home" social was given in the Luton Branch in honour of Sisters Doreen Moorhead and Phyllis Clayton, returned Missionaries, on Saturday, July 18th. A goodly number of friends and members attended and were thoroughly entertained and "filled" with a splendid meal. Many expressed the opinion that it was the finest "feed" they had experienced since the commencement of the War. The Relief Society of the Branch were responsible for the catering, under the direction of Sisters Gadd and Moorhead, Senr. Games followed the supper, directed by President Wm. H. Gadd, and all were entertained by the singing of Sister Blanche Stanhouse, soprano, of the Luton Branch. The Sisters in whose honour the evening was arranged made speeches of thanks and appreciation, which were received with enthusiasm and applause.

Gravesend Branch held their Conference on July 19th. The theme, "Salvation for the Living and the Dead," was ably discussed by District and Branch representatives. The Conference was well attended by members and friends. District Authorities present included Elder A. J. Willmott and Elder George F. Poole of the District Presidency, and Sisters A. Bickerstaff and Alice Tarr, Supervisors of the Relief Society and Y.W.M.I.A. organisations, respectvely. Sister Nancy Wild, Lady Missionary, was also present. Brother William Finnis was ordained to the office of Deacon in the Aaronic Priesthood by President Thomas Rudd of the Gravesend Branch. A memorial service for Elder Arthur Gear was held in conjunction with the Conference.

Our Missionaries' Page

THE GLORY OF GOD IS INTELLIGENCE.



THERE are many of our Missionaries who cherish the hope of possessing one day the Triple Combination (Book of Mormon, Doctrine and Covenants, Pearl of Great Price) and the 'Teachers' Edition of the Holy Bible.

The Mission Presidency are happy to announce that all our Full Time and Home Missionaries can now purchase from the Mission Bookstore the TEACHERS EDITION HOLY BIBLE (Leather Bound, with Ready References) as advertised in the "Millennial Star" at 28/6, for 12/6. This concession has been made possible by a special bulk purchase from the publishers.

The demand will exceed the supply. To prevent disappointment, send your Order and Cash immediately. (Name(s) in Gold lettering, 1/6 extra.)

All future Missionaries, Branch Officers and Priesthood Members are welcome to take advantage of this concession.

Most of our British Missionaries are doing fine work, and we are always happy to encourage them in the discharge of their sacred duties in every way we can.

Reports from the Field:

"Three Gospel conversations, one offer to loan Book of Mormon: all taking place at work. Pamphlets were studied and Bible, etc., to give necessary information."—Albert R. Carter, Staffordshire.

"My brother-in-law, who is in the R.A.F., and myself gave out 138 tracts, sold two pamphlets and gave one. We also distributed 16 old 'Stars.' We had a few refusals, but others welcomed our message."—Miss T. Buchanan, Glasgow.

"I have reorganised Primary again. Yesterday we had our first meeting this year, 12 children being in attendance.—Miss J. Taggart, Ireland.

"Visited hospitals; gave out 'Stars,' tracts and lavender bags to patients in wards."—Miss L. R. Lawman, North London.

"I have given 24 'Stars' at work and also Articles of Faith, and have had one Gospel conversation as well."—Mr. F. Laycock, Jnr., Leeds.

"My companion and I spent Saturday afternoon tracting. We were very well received and a number of people were pleased to pay for their tracts." —Miss J. Gregory, Batley.

"I have taken one friend to meeting on Sunday and he enjoyed it."—W. H. Daniels, Lowestoft.

"Was able to explain the meaning of 'Millennial' to a young Corporal here, who asked for this information and was very interested in the explanation given."—J. H. Heninger, London.

"SEEK YE OUT OF THE BEST BOOKS WORDS OF WISDOM; SEEK LEARNING, EVEN BY STUDY AND ALSO BY FAITH."
—Doctrine and Covenants 88: 118.

—A. K. A.

More Helpful Hints To Genealogists

TALK given before the London Headquarters of the Church of Jesus Christ of Latter-day Saints, Sunday, 15th February, 1942, by Mr. C. W. Brand, Member of the Society of Genealogists, London.

(Continued from Vol. 104, No. 31; Thursday, July 30th, 1942)

WHERE you want to trace a baptism before 1837, when general registration started, say in the latter part of the seventeen hundreds, the census of 1851 is often invaluable, for if you know the exact address of the family at that date, the place of birth is given for each inhabitant of the house. Although the census has been taken every 10 years since 1811, up to 1841 the records were merely statistical, and for 1841 it was only necessary to state whether or not you were born in the county of your residence at that time.

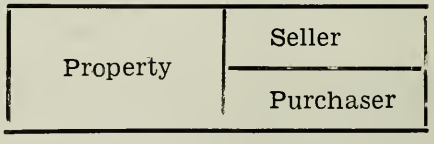
The following records are useful to the Genealogist, but it must be remembered that the originals of them prior to about 1580 are usually in Court Hand and generally written in the contracted type of Latin used by the Monks, thus requiring special training to enable one to decipher them. Even the English script of the sixteenth and seventeenth centuries requires practice in order to read it easily:—

Manor Court Rolls.

These are very valuable records when available, as they deal with the transfer of tenantcies and the admission of heirs to the properties making up the Manor on the one hand, and boundary disputes and minor misdemeanors on the other.

Feet of Fines.

This is a public record relating to the transfer of land kept since the reign of Ricard I. From 1611 to George II, calendars exist in the Public Record Office, but they are all written in Court Hand and the fines arranged in quarters under counties. The original documents are written thus, the left hand section being the "foot."



Subsidy Rolls and Hearth Tax Rolls.

These are tax rolls frequently giving the names of the taxpayers under parishes, those before the time of Henry VIII mostly relating to aliens only. The Hearth tax rolls cease in the reign of William III and Mary.

Chancery Proceedings.

These cover an immense field of search, but sometimes suits between relations, particularly, give a great deal of very valuable information. Calendars of some of the earlier ones before 1500 have been printed. During the seventeenth and eighteenth centuries six indices exist, kept by different clerks. The suits, however, are in alphabetical but not in dictionary order, hence a search is usually long and tedious.

Association Rolls (Petty Bag Records, Public Record Office).
In 1696 William III wished to discover what backing he had in the country, where many Jacobites still existed, hence a roll of the principal inhabitants of the counties, loyal to the new King, was taken. The actual signatures appear on these rolls.

Poll Books (from about 1700).
Records of freeholders polling at county elections. States whether the vote was for the Whig or Tory candidate.

Muster Rolls (16th and early 17th centuries).
Rolls of men fit for military service arranged under parishes. Usually give weapons possessed or capable of using. Those for several counties have been printed.

Naturalizations.
These have been printed by the Huguenot Society for the period 1500-1800. They usually give names of parents and district of origin.

Certificate of Residence.
Certificate issued by one tax collector to another in connection with emigrant taxpayers. A calendar of the bundles exists in the Public Record Office (Exchequer Series), covering the sixteenth and seventeenth centuries. These certificates sometimes provide a clue to the emigrants native parish.

Powder Tax and Male Servant Tax.
Records of the payers of these taxes in the late 18th century sometimes exist in the County or Borough Records. The Westminster Corporation have a list of those paying Powder Tax for 1780, for instance.

For the reign of Henry III we have the Calendarium Genealogicum (Chancery Series) of which two Calendars have been printed, and from Henry III to Henry VIII the Hundred Rolls Calendar, some of which are on the shelves of the Public Record Office.

Earlier still we have the Pipe Rolls, these being written in Normon French, and last, but not least, the famous Domesday Book of 1086. This has been transcribed under counties.

*

PERSONAL.

MAYNARD-GREGORY — On Saturday, 11th July, 1942, at the "Ravenslea" Chapel, the wedding of Sister Isobel H. Maynard of London, and Lieutenant John W. Gregory of Newbury, Berks, was solemnized by Elder James R. Cunningham, Second Counsellor in the British Mission Presidency. The bride, who was given away by her brother, Mr. Harry E. Maynard, was attired in a gown of white taffeta, cut on Edwardian lines, with a tulle veil and a head dress of orange blossom. She carried a bouquet of red roses and a silver horseshoe. Four bridesmaids attended the bride. They presented a charming picture in their white and green polka dot organdy gowns and Edwardian posies. All the gowns were designed by the bride. Mr. Richard Gregory, brother of the bridegroom, acted as best man and fellow officers from the bridegroom's unit formed a guard of honour outside the chapel. The reception was held at the Potamac Restaurant, Piccadilly, where many relatives and friends gathered to celebrate the happy occasion. Later the bride and bridegroom left for a short honeymoon in Cornwall. We all join in extending our greetings and sincere good wishes to Mr. and Mrs. Gregory.

THE NECESSITY OF WORKING ON OUR OWN LINEAGE

(Continued from page 548)

virtuous, those who have been clean, and yet would not receive the gospel. There will be some others also who will go into that kingdom, but in a general sense these people will be the honest and honourable, who could not or would not see or receive the gospel of Jesus Christ, therefore they are assigned to the terrestrial kingdom.

Into the celestial kingdom will go those who have overcome by faith and are

"Sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

"They are they who are the church of the Firstborn.

"They are they into whose hands the Father has given all things—

"They are they who are priests and kings, who have received of his fulness, and of his glory;

"And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

"Wherefore, as it is written, they are gods, even the sons of God—

"Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's." —Doctrine and Covenants 7: 53-59.

What a wonderful thing it is to have the opportunity through the gospel of Jesus Christ of receiving all that the Father has, to become sons of God!

Now they who enter into the terrestrial kingdom, and they who enter into the telestial kingdom will not be sons of God in the sense in which this term is used here. Of course, we are all the children of God, every soul on the earth; we are His offspring, but in the great kingdom that shall be established in exaltation, all who receive exaltation will become sons of God, joint heirs with Jesus Christ and entitled to all the privileges and all the blessings of the Father's kingdom. What a wonderful privilege that is! This blessing will not come to the inhabitants of the telestial and the terrestrial worlds.

Now the question often arises, Is this earth upon which we dwell going to be one-third celestialized, one-third terrestrialized, one-third telestialized? Are all the inhabitants of the earth going to dwell upon the earth? No. This earth is going to become a celestial body and is going to be a fit abode for celestial beings only; the others will have to go somewhere else, where they belong. This earth will be reserved for those who are entitled to exaltation, and they are the meek, spoken of by our Saviour, who shall inherit the earth. When the Lord said the meek shall inherit the earth, He had reference to those who are willing to keep the commandments of the Lord in righteousness and thus receive exaltation.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

Aberdeen:
Room 26,
17. St. Nicholas Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Aldershot:
19, Edward Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
182, North Street.

Blackburn:
Heaton Chambers,
4 Heaton Street.

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road.

Brighton:
77, Grand Parade
(first door).

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

Burnley:
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Clayton:
L.D.S. Hall,
Gordon Street.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
Masonic Hall,
South Side,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S. Hall,
back of 13, Church St.

Halifax:
38, Clare Road,
off Horton Street.

Handsworth:
L. D. S. Chapel,
Corner of Booth St.
and Sycamore Rd.

Hanham:
Co-Operative Hall,
High Street,
Kingswood,
nr. Bristol.

Hanley:
First Floor,
14, Percy Street.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Kingstanding:
(Home Sunday Sch.)
1, Orpington Rd.,

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
61, Gareth Grove,
Bromley, Kent.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
Enquire at:—
Pres. Thos. Harris,
19, Cranborne Avenue
Lipson, Plymouth.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44. Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall.
100. Main Street.

South Shields:
L. D. S. Hall.
36. Fowler Street.

Sparkbrook:
Council Schools,
(nr. Ladypool Rd.),
Stratford Rd.

Staffordshire:
Washington Bldgs.,
Corner of Queen St.
and Berry St.,

St. Albans:
49, Spencer Street

Stroud:
Harley Wood,
Nailsworth.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel.
15, Osborn Road.

Wigan:
6, Standishgate.

GREAT BRITISH MISSIONARY RE-UNION

ALL
BRITISH MISSIONARIES
(PAST AND PRESENT)
HOME MISSIONARIES,
PRIESTHOOD and
SUPERVISORS

ARE INVITED TO ATTEND A

SPECIAL CONFERENCE AND RE-UNION

TO BE HELD

SATURDAY, SUNDAY and MONDAY,

SEPTEMBER 12th, 13th and 14th,

AT

HANDSWORTH CHAPEL, BIRMINGHAM

IT WILL COMMENCE ON

SATURDAY, 12th, at 4 p.m.
CONFERENCE TEA at 6.30 p.m.

SUNDAY, 13th.
TESTIMONY SERVICE and
THREE SESSIONS,
With Lunch and Tea.

MONDAY, 14th.
TWO SESSIONS,
With Lunch and Farewell Tea.

THE MISSION PRESIDENCY HOPE TO ACHIEVE MUCH THROUGH THIS CONFERENCE

BIRMINGHAM DISTRICT PRESIDENCY ARE ORGANISING HOUSING, REFRESHMENT AND ENTERTAINMENT COMMITTEES.

TRAVELLING EXPENSES WILL BE POOLED.

WATCH THIS SPACE FOR FURTHER DETAILS.

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